

Western Standard

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2.

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Poetry.

A Simile.

BY H. W. LONGFELLOW.

Slowly, slowly up the wall
Steals the sunshine, steals the shade;
Evening damps begin to fall,
Evening shadows are displayed.
Round me, o'er me, everywhere,
All the sky is grand with clouds,
And athwart the evening air
Wheel the swallows home in crowds.
Shafts of sunshine from the West
Point the dusky windows red;
Darker shadows deeper rest
Underneath and overhead.
Darker, darker, and more wan
In my breast the shadows fall;
Upwards steals the life of man,
As the sunshine from the wall.
From the wall in yonder sky,
From the roof along the spire;
Ah, the souls of saints that die
Are but sunbeams lifted higher.

FOR THE "WESTERN STANDARD."

THE

PRINCIPLES OF THE GOSPEL.

BY

Charles Wesley Wendell.

CHAPTER V.

(CONTINUED.)

So conclusive is the word of God that Christian baptism is for the remission of sins, that Christendom, in order to reconcile it with her notions of non-essentialism, hesitates not to assert that it is the baptism of the spirit, and not of the water, that washes away sin; notwithstanding they have no example in the Bible to bear them out in their foolish assertion. They contend that wherever Christian baptism is mentioned in the New Testament, it is to be understood of that of the spirit and not of the water. If this could possibly be true, then the answer of our Lord to Nicodemus should read thus: Except a man be born of the spirit and of the spirit he cannot enter into the kingdom of God. Also the exhortation of Peter in the second of the Acts, should read thus: Repent therefore every one of you and be baptized with the Holy Ghost for the remission of sins, and ye shall receive the Holy Ghost: both of which perversions make nonsense and nothing else; for as it would be impossible for a man to be born of the spirit when he was already born of the spirit, so also it is ridiculous to say, That they should receive the gift of the Holy Ghost when they were already baptized in it.

If there was any uncertainty in the meaning of the Savior's reply to Nicodemus, the baptism of the enmesh would determine it clearly; saith the enmesh, See here is water; what doth hinder me to be baptized? Acts 8: 36.

There is one instance, however, in which non-essentialists think there is proof, that the remission of sins comes by baptism of the spirit, separate and apart from that of the water. That is the case of Cornelius the centurion, as recorded in the tenth and eleventh chapters of the Acts. They argue, that because Peter said, 10: 48, Whosoever believeth in Him shall receive remission of sins; that it was the baptism of the spirit that washed away sins, and not that of water. If you will look at this argument you will perceive its fallacy at once; for the faith spoken of does not particularize the baptism of the spirit any more than it does that of the water. "But," they argue, "the spirit was poured out upon them before they were baptized with water, and as it is impossible for them to have had sins to be washed away after they had received the Holy Ghost, they must have been washed away in the baptism of the spirit." If this was true, that their sins were necessarily washed away by the Holy Ghost, then the above would hold good; unless we can prove that God worked miraculously in this case, for some special end. But we have a case in point that clears up this matter. I refer to the case of Paul of Tarsus who received the Holy Ghost by the laying

on of the hands of Ananias, before he was baptized with water to wash away his sins. Compare Acts 9: 17, 18 with Acts 22: 16. In Paul's conversion, two things are certain; first, he received the Holy Ghost before he was baptized in the water; and second, after he was filled with the Holy Ghost, he was baptized to wash away his sins. If Paul could have sins to wash away in the waters of baptism, after he had been filled with the spirit, so also could Cornelius and his household. These particular cases so far from weakening the argument in favor of water baptism, go far to strengthen them. For if Paul, and Cornelius and his household had to be baptized for the remission of sins, even after they had received the Holy Spirit, how can others be saved without that sacrament who admit that they have not received so copious an effusion of the spirit as the apostle, and who mock at the testimony of modern men receiving the ministrations of angels? However, by noticing these extraordinary occurrences, it is easy to be seen that God had an especial end in view, and adapted special means to accomplish it. Paul's conversion commences with a miraculous visitation, while on his way to Damascus, which left him blind; after which, his eyes were miraculously opened through the imposition of Ananias' hands, and he is filled with the Spirit. God told Ananias that he had a great work for Paul to do among the Gentiles, and we see that he converted him miraculously.

Much the same may be said of Cornelius. Until his conversion, the gospel had been preached to those of the circumcision only. But the time had come, when salvation must go to the Gentiles also. In order to convince Peter that the gospel was for the Gentiles, as well as for the Jews, God had recourse to extraordinary measures. If you will turn to the tenth and eleventh chapters of the Acts, and read the account of the matter, you will find that the following is the sum: The kingdom of God was now to be opened to the Gentiles. The first man chosen of God to receive this kingdom was Cornelius; a man eminent for his piety and extensive charity. He and all his house were believers in the true and living God, and devoutly served him. God sent an angel to this good man, who told him that his prayers had been answered, and his alms had come up before him as a memorial. He was further told to send to Joppa for Simon Peter who would tell him words whereby he and all his house should be saved. In compliance with the command of the angel, he sent for Peter. Now while the messengers were on their way to Joppa, Peter being in a trance on the house-top, saw a very singular vision. There appeared as it were a great sheet let down from heaven, filled with all manner of unclean beasts and birds; Peter was commanded to arise, slay and eat. But he refused although the vision was repeated three times; and the voice told him to call nothing common or unclean which God had cleansed. He now awoke; and while 'doubting what the vision meant,' the messengers of Cornelius arrived; and Peter, on the next day, returned with the messengers, taking six of his companions with him. The vision of the unclean creatures, had sufficiently broken down his prejudices to admit of his entering the house of the Gentiles, which before he had held to be an unlawful thing. Having entered in, he inquired of Cornelius for what intent he had sent for him. Then Cornelius then related the vision he had received, and closed with these words: Now therefore are we all here present before God, to hear all things that are commanded thee of God. Peter then said: Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted of him. Yet still he does not understand that the Gentiles are to enter into all the blessings of the New Covenant, for he immediately commences his discourse with these significant words: The word which God sent unto the children of Israel, preaching peace by Jesus Christ;

(he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it was he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Now you observe that in all this discourse the Gentiles are not even so much as named; but Peter speaks of the Gospel as the word which God sent unto the children of Israel. But while he was yet speaking, the Holy Ghost fell on the Gentiles; and they spake with tongues and magnified God. The astonished Peter and his companions were now convinced that the gospel—in all its fulness, was for the Gentiles as well as for the Jews. Shortly after this, Peter was called in question concerning this matter, and in his defence said: Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ; what was I that I could withstand God? Showing conclusively, that it was entirely out of the regular order of the gospel institutions, in order that it might be a sign to the disciples, that salvation was common to all from that time forth, without distinction of nation or country. The fact then is plain, that Peter was not fully aware that the blessings of the gospel were for the Gentiles until the Holy Ghost was poured out on this occasion. And mark, no sooner was he convinced of that fact than he exclaimed, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded Cornelius and his household to be baptized. Cornelius was by means ignorant of the gospel of Jesus Christ, neither was his household; for Peter saith, That word, I say, ye know, which was published throughout all Judea, and began from Galilee: neither have we the slightest evidence that they had not received it with all their heart. Yet notwithstanding all this they were not saved: even so good a man as Cornelius unquestionably was, still he was not saved: although God had answered his prayers, and his alms were had in remembrance in his sight; even though he had been visited by an angel of God, yet there was something for him to do before he could be saved: he was to send for a servant of Christ to come and tell him what that something was. When Peter discoursed of the gospel, he told him nothing new; he simply narrated a series of facts that Cornelius knew very well to be true. And then, though he was baptized with the Holy Ghost yet was he not saved; there was still something lacking: to supply this lack, they were commanded to be baptized with water in the name of the Lord.

(To be Continued.)

A NEW MONGREL RACE IN AUSTRALIA.—A Melbourne paper says:—It is supposed that we have smugged us at least twenty thousand Chinese. Many of these people are rapidly adopting the dress and manner of their European fellow-colonists—particularly about Melbourne, where some of them even have seemingly embraced Christianity, while in reality they have embraced Christian wives. Not a few of the daughters of the Emerald Isle, who not long ago, were known as Peggy Brady, or Katy Flanagan, or perhaps a girl of the Emerald Isle, is now known in Little Bourke street as Madam A. Sing, or Choo Loo, or a Sue, or some such Chinese euphony.

MUTINY AND DISBANDMENT OF INDIAN NATIVE TROOPS.—The China Mail publishes a long account from the Friend of India, of the mutiny and disbandment by the English authorities of the Nineteenth Regiment Native Infantry. It appears that on the 26th of February last, that regiment was ordered to parade, at Bangalore, for exercise, with fifteen rounds of blank ammunition for each man. When the ammunition was taken to the lines, the men objected to the paper on which the cartridges were made, as being of two colors. They afterward insisted, in a petition to the commanding officer of the district, that for more than two months they had heard rumors of new cartridges having been made at Calcutta, on the paper of which the fat of bullocks and pigs had been spread; and of its being the intention of the government to coerce the men to bite these cartridges; and that, therefore, they were afraid for their religion. They were informed on the evening of the 26th of February, that this was all wrong, and that whoever refused to use the cartridges would be tried by a court-martial. A few hours later, the sepoy broke out into open mutiny, flew to their arms and formed into line. Immediately the commanding officer summoned a large body of European troops, directed cannon against the lines of the mutineers, and summoned them to lay down their arms and surrender. After some hesitation this was done. On the 31st of March, the regiment having marched to Bangalore, was formally read out of the service. The arms were piled, and the colors deposited with them, but the uniforms were not stripped off. The pay of men was delivered to the time of mutiny. The regiment was submissive and penitent. It was a severe blow to the men, and a striking lesson to the other sepoy regiments.

THIRST QUENCHED WITHOUT DRINKING.—Water, even salt water, imbibed through the skin, appeases thirst almost as well as fresh water taken inwardly. In a "Narrative of Captain Kennedy's losing his vessel, and his distress afterwards" in the Annual Register for 1769, the Captain says—"I cannot conclude without making mention of the great advantage I received from soaking my clothes twice a day in salt water, and putting them on without wringing. To this discovery I may with justice attribute the preservation of my own life and six other persons, who must have perished if it had not been put in use. The water absorbed through the pores of the skin produced in every respect the same effect as would have resulted from the moderate drinking of any liquid. The saline particles, however, which remained in our clothes became encrusted with the heat of the sun and that of our bodies, lacerated our skins, and being otherwise inconvenient; but we found, by washing out these particles, and frequently wetting our clothes, without wringing, twice in the course of a day, the skin became well in a short time. After these operations we uniformly found that the drought went off, and the parched tongue was cured in a few minutes, after bathing and washing our clothes; and, at the same time we found ourselves as much refreshed as if we had received some actual nourishment. Four persons in the boat who drank salt water, went delirious and died; but those who avoided this and followed the above practice, experienced no such symptoms."

NEW USES OF THE SUBMARINE ELECTRIC TELEGRAPH.—The London Times, of June 5th, says:—At Messrs. Glasse & Elliot's yard [near London] a fine submarine cable is being made for the Norwegian Government. This is, as far as we are aware, probably the first electric telegraph which has ever been used for fishing purposes. During the fishing season the shoals of herrings enter the firths of Norway at most unexpected intervals, and at places where often not more than one or two fishing boats are to be found. Before the boats from the surrounding bays and firths can be summoned to the spot, the herrings have generally spawned and

are away to sea again. To prevent these repeated disappointments and losses to the fishermen, the Norwegian Government is about to lay a submarine cable along some fifty miles of the coast most frequented by the shoals, with land stations at short distances communicating with the fishing villages. The instant the shoal is seen in the offing, therefore (and it can always be known at a distance by the whales which surround it), a message will be sent along the coast telling each village the shoal or bay which it has entered. Alas for the poor herrings! What will become of them now that science enters the deep against them, and the enemy lurks in their watery home? They may elude whales and fishing boats, defy tides, winds, and waves, but what can they do against the electric current? They will splash heedlessly over the queer-looking rope on the bottom, without thinking that it is telling their number and the way they have taken, and guiding their pursuers to the destruction of them all. A small "sub-mud" cable, to be used in communicating with the workmen engaged in clearing the mouth of the Dannbe, is also in the course of manufacture at Glasse & Elliot's. It will be regarded with interest as the material embodiment of so many of the Paris protocols.

THE ASLEY HOUSE.—The following story is told in connection with the celebrated palace of the Duke of Wellington:

"It is said that as George II. was riding on horseback one day in Hyde Park, he met an old soldier, who fought with him in the battle of Dettingen; and with this soldier he entered into free discourse. After talking together for some time, the king asked the veteran what he could do for him. 'Why, please your majesty,' said the soldier, 'my wife keeps an apple stall on a bit of waste ground as you enter the Park, and if your majesty would please to make us a grant of it, we might build a little shed and improve our trade.' The request being a very moderate one, was at once granted. In a little time the old apple stand woman prospered greatly, for the situation was a good one for the purpose, and she carried on a very profitable trade. In the course of years the old soldier died, and the Lord Chancellor, who was looking around for a suitable piece of ground where he might build himself a mansion, fixed his mind upon this very spot. The old woman was sadly alarmed when she saw her shed being pulled down, and preparations to occupy the ground with a stately mansion, and she went to a son, who was an attorney's clerk, to consult with him as to the course she ought to take. The son was shrewd enough to see at once the advantage that might be gained by remaining quiet; so he advised her to remain quiet until the mansion should be completed. No sooner was the house finished, than the son waited on the Lord Chancellor to complain of the trespass committed on his mother's property, and to claim a recompense for the injury she had sustained. When the Chancellor saw that the claim was undeniable, he directly offered a few hundred pounds by way of compensation; but this was promptly refused, as the old woman, advised by her son, would not settle the affair on such easy terms. A ground rent of four hundred pounds a year was agreed to; and it is said that the Asley House pays that amount to this day, to the descendants of the old apple woman."

THE STEAM WAGON.—There is now in process of construction at Sacramento a steam wagon, which we understand is intended to run to that city. It is the invention of a Mr. Overton, of Mariposa county, and has received the approbation of scientific mechanics. The Sacramento Age says, that the frame-work in which the whole machinery is to be enclosed is twenty feet long, six feet eight inches in width, and about five and a half feet high. It is built principally of seasoned oak, and will be surrounded with iron casing one-eighth of an inch in thickness. The boiler, which is a portable one, will be placed in the front part of the

frame, and the machinery of a twenty horse power engine will be located in the rear. It will be supplied with eight iron legs, which act as the propelling power, and are attached to an iron crank. When completed, the general external appearance will be that of the ordinary locomotive, except that it is supplied with four wheels instead of six. Its cost will be about \$5000, and it is expected to be able to carry 100 passengers at the rate of twelve to fifteen miles an hour.

AMERICAN BOOK CHART.—Forty years ago, three men, by hand-work, could scarcely manufacture four thousand small sheets of paper a day, while now they can produce sixty thousand in the same time. It has been calculated that if the paper produced yearly by six machines could be put together, the entire sheet would encircle the world. Nowhere is paper so much used as in the United States. In France, with thirty-five million of inhabitants, only twenty thousand tons are produced yearly, of which one-seventh is for exportation. In England, with twenty-eight millions of inhabitants, sixty-six thousand tons are produced; while in this country the amount is as great as France and England together. A large portion of this consumption of paper is directed to the 2,000 newspapers which are incessantly springing up in all sections of this country—some to flourish, but more born but to die, and make room for the succession. The first printing press set up in America was worked at Cambridge, Mass., in 1639. The Rev. Jesse Glover procured this press by contributions of friends of learning and religion, in Amsterdam and England, but died on his passage to the New World. It is believed that the amount invested in the book business in Boston alone, at the present day, cannot be less than three millions of dollars. Now there are nearly one hundred booksellers, and over fifty distinct publishers, in the American States. In New York there are four hundred and forty-four booksellers and one hundred and thirty-three publishers; and in Pennsylvania, four hundred and two of the former and seventy-two of the latter. Most of the publishing, and the largest number of the booksellers, center in the cities of Boston, New York and Philadelphia, which are the leading publishing cities of the country. New York has the most capital invested in the business.

ALLOY RESEMBLING GOLD.—The following is the substance of the United States patent granted to Eli Mourier and J. F. E. Vallent, of Paris, on the 2d of March last—patented in France, December, 1854. The alloy is called oreide of Gold. It is formed with 100 parts, by weight, of pure copper, 17 of zinc, 6 of magnesium, 3.60 of sal ammoniac, 1.80 of quick lime, and 9 of unpurified tartar. The copper is first placed in a crucible in a suitable furnace, and fused, the magnesia is then added slowly, then the sal ammoniac, lime and tartar separately, and in the form of powder. These are kept from the air, and well stirred with the copper for twenty minutes until the whole are incorporated together. The zinc is then added in strips or fine pieces, thrust through the crust on the top of the copper. The whole mass is then thoroughly stirred, the crucible closed, and its contents kept in fusion for twenty-five minutes. After this the crucible is opened, and skimmed very carefully to remove all the dross. The alloy thus formed is poured out into dry sand moulds if required to be rolled; if not, it may be poured into iron moulds. When remelted in a blast furnace, it is rendered more applicable for ornamental works of art. This alloy, it is stated, is very beautiful, resembling gold in appearance—very close in the grain, ductile and brilliant. Castings made of it are cleaned with an ordinary pickle of sulphuric acid and water to remove the oxyd. The steel may be replaced with tin, but it makes the alloy more brittle. —Scientific American.

—Old reckonings make new quarrels.

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FRIDAY, JULY 31.

Or late, Utah has been a fruitful field from which editors, priests, and harpies of every caste have called an abundance of matter for newspaper discussion and pulpit declamation. The Utah problem has become the question of the passing moment, and various plans are suggested for its solution; the last of which is that of the would-be-president Stephen A. Douglas of Illinois, a man who, by the way, attained his first seat in the Congress of the United States by the aid of some six thousand Mormon votes, as the record will show. Before our expulsion from Illinois, and while our votes were necessary to his political elevation, he expressed himself as painfully sensible of the injustice, persecution and merciless barbarities we suffered in Missouri, and appeared indignant at the efforts made by the latter State, to drag Joseph Smith from Illinois before her own bloody tribunals. Then, he had a thousand nice things to say in defence of the poor outraged Mormons. Now, however, the scene has changed, and with it the position and language of this two-faced demagogue. His successful war against the "Missouri Compromise," however constitutional, was evidently so impolitic and mal-apropos, that in consequence, his popularity has suffered and is still suffering a serious decline. To regain his former popularity, he again makes use of the Mormon people, though in a different way. Mr. Douglas is well aware of the latent fears of the people of Illinois of the growing power of the Mormons. He knows how keenly sensible they are that they most cruelly and foully murdered Joseph and Hyrum Smith, and drove some twenty-five thousand peaceable, industrious and unoffending citizens into exile. Like other culprits, they fear lest the rod of justice fall upon them—they dread the day of retribution. Stephen A. Douglas knows all this, and the present discussion of the "Mormon question," presents to him a fine opportunity, to offer himself as their champion to "put the knife" to the infant Goliath of the Rocky Mountains, in the hope of advancing to the Presidency over its bleeding core.

But his propositions, and the ready echo they find in the general press, fall terribly upon our ears. To carry them out practically, obstacles are to be overcome of a much greater magnitude than they seem to be aware of: precedents must be established which the Congress of the United States dare not establish. How preposterous must his proposition to disorganize the Territory of Utah, appear to every sensible man? And if that were possible, what a fearful precedent would be established! A little reflection will, we think, convince any man who can reflect, that it is no more possible to disorganize a Territory of the Union than it would be to disorganize a State. Disorganization is not contemplated in the Constitution and Federal statutes. Progression is provided for; not retrogression. This doughty Northern advocate of Southern principles has hit upon a solution of the "Slavery problem" that leaves such men as Seward, Hale and Greeley quite in the background. Repeal the Act organizing the Territory of Utah, and by the same rule the growing power of free state settlements and a future Congress will repeal acts organizing States, and thus reach slavery in the slave States! Startling as this conclusion may be, yet it is legitimate and not difficult to be seen; and is the solution of the "Slave question" long sought after but never found by such duffers as Wm. H. Seward and other Anti-slaveryists. Certainly this *Mormon-made-Senator*, Stephen A. Douglas, deserves the thanks of the Abolition party.

The Mormons have never previously held the position before the country unto which they have now attained in their exile. The bloody persecutions they suffered in Missouri and in Illinois were state affairs, and for which the General Government refused to be responsible. Now, as citizens of the United States, they are organized under a Territorial government. It is to this government and to that of the United States that they are held and cheerfully hold themselves responsible: and while they peaceably, willingly, and in good faith yield obedience to both Federal and Territorial governments and laws, they will take good care that all officers sent from Washington to execute the laws shall do it in a lawful and proper manner. These are the real sentiments of the people of Utah, and by them they will abide, whatever the consequences may be. When will editors learn this? When will they cease to suffer themselves to be "sold" by every apostate, corrupt official and Gentile

that leaves Utah, which leaving is caused in many instances by their own base conduct while there, and by which they rendered themselves obnoxious to a virtuous and orderly community.

Mr. Douglas' proposition to have investigated the charges against Governor Young and others, will meet with the hearty amen of the people of Utah. They fear not such an investigation. But whoever presides over such trial will be given to understand at the commencement, that it must be conducted according to law. Whoever dons the judicial ermine in Utah will find, notwithstanding the multitudinous reports to the contrary, that the majesty of the law is respected and held inviolate in that Territory, and that neither judges nor governors will be allowed to set aside its guarantees. They will find the grave charge of the lawlessness of the Saints to be based upon the fact, that they refuse to go to law one with another. The Latter-day-Saints as church members settle their difficulties, either between themselves or before their bishops, without recourse to law, which, without contradiction, they have the right to do, as well as the Quakers and all sects of Christians. Who does not know, that if a difficulty occurs between members of any Christian congregation, they are counselled to settle it without an appeal to the law? And what honest man will say, that such counsel is not wise and good? If the Saints were distributed over the country as are the Quakers and other sects, this Christian peculiarity would probably have remained unnoticed. But this excellent custom, when fully carried out by the citizens of an entire territory, is made conspicuous, and receives the execrations of every soulless lawyer and petting flunkey whose interests it crosses. This is the whole story of "Mormon lawlessness." Government officials and other lawyers have repeatedly endeavored to stir up litigation amongst us, and they have as repeatedly failed in their attempts. The Latter-day-Saints will take no civil suit before a Gentile court. That is an established fact. The General Government may send to Utah as many judges as it pleases, and those judges may try and pass judgment upon all criminal cases: to that extent they will meet with our hearty co-operation; but we will give them no civil cases to adjudicate. We can arbitrate our own difficulties, and the power to transact all our legal business is amply provided for in our Justice and Probate Courts. The people of Utah have kept aloof from lawyers, and consequently they have but few difficulties. The people of California have patronized lawyers, and the result is, they are completely confounded with the uncertainties of law. Litigation is stirred up on all hands, and the property holder is uncertain that what is his to-day will be his to-morrow. The citizens of Utah and of California have pursued opposite courses, and the results shew which is the wiser.

We confess ourselves loth to believe that such a change has taken place in the sentiments of Mr. Douglas with regard to the Mormons. We well remember his former kindly manner toward the Saints, and particularly toward Joseph Smith; and take the liberty of reminding him of a certain conversation he had with Joseph, when the latter told him, he would "yet be a candidate for the Presidency of the United States; and if he at that time should raise his hand against the Mormons, he would become politically damned."

We have no fears of the tranquility of Utah being seriously disturbed by Senator Douglas, or any other man. The people there have sense and loyalty enough to calmly and firmly stand by the Constitution and the laws; which they have only to do, to disappoint Mormon-haters of all classes and creeds, in their vain hope of overthrowing the Church of the Living God.

ARRIVAL.—Br. Samuel Rolfe, Treasurer of San Bernardino county, arrived in this city on Sunday last from the Lower Country. He brought up a large sum of money to pay on the ranch debt and also a respectable sum for the State treasury. He reports all well at San Bernardino. The brethren were busily engaged in threshing and taking care of their crops, which have turned out better than was expected. There is four or five times as much corn being raised the present season as last. It looks well. All is peace. The Saints are making great efforts to extinguish the ranch debt, which Br. R. thinks will certainly be done next autumn. We hope so. That debt has hung like an incubus upon them quite long enough.

THE WEATHER.—For the greater part of this week the atmosphere has been disagreeably cold and damp, dispensing colds and influenza in liberal quantities. Yesterday, however, Sol reappeared after his wonted manner, whose cheerful rays dried the humid air and warmed it into pleasantness again. The climate of San Francisco is the most singular that we ever experienced. During the wet season, or winter as it is erroneously called, the general temperature of the atmosphere is pleasant and agreeable; but during the dry, particularly in July and August, the raw, chilly weather keeps one in a shiver.

MORMONISM means all truth.

President Buchanan and Utah affairs.

We have ever considered President Buchanan to be a man of honor, justice, liberality, prudence, moderation, and many other good qualities, which eminently fit him to preside righteously and with becoming dignity over the affairs of the United States. We have remained unshaken in this opinion, notwithstanding the semi-official announcements, not unfrequent of late, that he is about to pursue a violent and belligerent course toward Utah; and we shall hold him in this high estimation, until facts, not rumors, compel us to think differently. Doubtless the outside pressure has been both heavy and violent in the direction of Utah, and influences, not to be disregarded, have been brought to bear upon him against that Territory.

Upon the principle of "rotation in office," which he has strictly observed in his appointments hitherto, it is nothing strange that he should seek for a new Governor for Utah, neither is it singular, that in the present state of public feeling, he should deem it wisdom to disregard the preference of the citizens of Utah, and appoint them a non-resident governor and other officials, provided he can find men of uprightness and ability to accept the offices to be filled. But we are persuaded that he will go no farther. Utah will not be menaced with troops, nor threatened with coercion. We base this opinion upon the assumed fact, that the citizens of Utah have kept the President and Secretary of the Interior posted upon the situation of affairs there, and those affairs look very differently to them to what they do to the public, whose opinions have been formed upon the reports of apostates and renegade officials. He knows that there is no rebellion in Utah, neither is there likely to be.

He knows, that the real cause of most of the officials leaving that Territory is, that the people have but few difficulties to settle, and those few they prefer to arbitrate before their bishops, to adjudicating them before the expensive Federal courts. Territorial offices in Utah are not sinecures. There are salaries, and very limited ones too, but there are no perquisites—no stealings! In the 11th section of the organic Act constituting that Territory, the salaries are classified as follows:

Governor, who is also Superintendent of Indian affairs, per annum,	\$2500
Chief Justice, and two Associate Justices, each,	1800
Secretary,	1300

The salary and fees of the Attorney, and also of the Territorial Marshal is the same as in the Territory of Oregon. These salaries might be considered liveable in Connecticut, where a gold dollar looks as large as an eagle; but in Utah where there necessarily is a great advance from New York prices upon all groceries, dry goods and eastern luxuries, they are entirely inadequate to the demands of Gentile officials, who have no earthly reason for accepting office there, except to fill their purses, and gratify their lust for place and power. Had most of the politicians that accepted office in Utah, known that they had few fees and no stealings to pocket—no law-mad blockheads with more gold than wit, upon whom they might fatten, they would have remained at home, and left the rebellious Mormons (?) who can neither be coaxed nor driven into lawsuits, to take care of themselves.

Another cause was, their scandalous and wicked conduct while in Utah rendered them detestable to the people, and it is not an easy matter for a man to consent to remain in society where he is held in absolute contempt. The present adulterous generation of Gentiles, estimate the morals of the Mormons by their own corrupt morals. The question with them of the chastity of Mormon women was like this, If Christian cities swarm with harlots, what proportion of lewd characters may be found in a Mormon city? Solving this question according to their own dirty figuring, they were no sooner installed in their offices, than they began to seek for sexual gratifications, not dreaming of the difficulties that lay in the way. This is true of more than one of the officials sent to promote the welfare and happiness of the people of that Territory, as we have learned from good authority.

We assume that President Buchanan is posted upon these facts, and knows that whatever of indignation and violent language which may have been expressed by Governor Young and others, their ebullience of manner was but the necessary result of more than sufficient provocation.

In view of these facts, we look calmly upon the troubled waters which surge and foam in the distance, realizing that Utah is like a gallant ship safely anchored in the harbor of peace, whose surroundings are the firm barriers of the Constitution and the Laws, which will stop the mad waves, and say, Thus far mayest thou come, but no farther.

HITCHINGS' CALIFORNIA MAGAZINE.—With pleasure we acknowledge the receipt of the August number of this popular periodical. As this is the first we have received, we cannot judge of its comparative excellence with the previous issues, and can but add, that the typography and engravings are excellent, the matter interesting, and the number before us is certainly a credit to those engaged in its publication. We cheerfully place it upon our exchange list.

Another hit at Polygamy.

In a late number of the Los Angeles Star, the editor pitches into the *Deseret News* upon the peculiar institution, with an unctious that is eminently his own. We have ever admired the heartiness with which he enters into the discussion of all questions which engage his attention, and his pen, and would have been disappointed had he dealt less vigorously with this particular subject. We, however, suggest to our cotemporary, that men are more apt to argue from their prejudices and preformed opinions, than from true and legitimate premises. The wish, if not always father to the thought, gives it color and form. We think this to be the case in this instance, and fancy that by reflection it will be seen that Br. Carrington's reasons are legitimate, and his conclusions just. Let us see: He charges the existence of brothels in Christian communities mainly to the want of exertions on the part of the priests to prevent their existence. This is indeed a serious charge; yet so true is it, that we doubt if friend Hamilton ever heard a sectarian priest deliver a discourse against whoredom, notwithstanding the wages paid them for improving the piety and morals of the people.

In 1854, there were in the United States 12,130 preachers, not including the Mormons. The salaries of these men, including public and private donations, marriage fees, etc., cannot be less than \$24,000,000. An enormous sum to be paid annually, and enough in all conscience to draw from these hirelings an occasional effort to suppress a growing, evil which levels its deadly strokes at the very fountain of life, and blasts every thing within its reach.

This army of sacerdotes hold an influence over the community that is unapproachable by other professions. They take the infant from the hands of the nurse, and Christianize it by baptism—by Sabbath school training, and various other appliances. They never relinquish that right; but from extreme youth to the grave, the subject receives religious instruction and rites from the priest. It is the clergy who baptize, who educate, who marry, who bury. They bless their curse. In fine, their functions are many, and their influence boundless. In consideration of these advantages of position, and their assumed prerogatives to impart ethical as well as spiritual instruction, and the many years they have had to test the virtue and efficiency of their clerical course in elevating the morals and piety of Christendom, and the divine authority to act which they arrogate to themselves, certainly society should by this time be quite different from what it is. Such a being as a harlot should not be known to exist within the confines of Christian civilization.

Strange to say, however, whoredom has not been less because of priests; but, rather, it is an undeniable fact, that Christianity and prostitution, churches and brothels, ministers of religion and strumpets have increased in like ratio: so that to go into the most Christian city, is to go into the one which has the most fallen females. The main cause of this can without difficulty be traced to the clergy. They long since ceased to identify themselves with the masses—to enter into their feelings, sympathies, interests and occupations. They failed to understand that the secret of the power of Christ and his apostles over the ancient saints, was because they made their interests and sympathies their own. In consequence of this cessation, the masses have ceased to consider priests as anything but automata and money-traps perched behind pulpits, to be seen and heard at so much per annum. A broad line of distinction has been drawn between priest and people. The wretch who meets a minister in the street, no longer regards him as an affectionate father, who will give himself no rest until every effort has been made for his reformation. The frail woman likewise shrinks from contact with him, if such contact were possible.

This is the consequence of the course which priests have taken. They have separated themselves from their fellows, and established an order of their own, saying, I am holier than thou. They are no longer of the people. This unhappy segregation has resulted in the establishment of religious orders without number, and still increasing, until religion has become a farce in the estimation of the multitude, and its teachers have fallen into contempt.

Let priests vaunt their Pharisaic deeds as much as they please, and sanctify and gloss them over with ghostly sentences and solemn looks, they have been an absolute curse to the world. They have ever sought to divide mankind—not to unite them. They have bored them with metaphysical disquisitions, but never attempted their moral elevation. They have opposed the attempts of philanthropists to raise their fellows from their degraded depths, until they have seen that those attempts were likely to succeed: then they have stepped in and taken the work out of good men's hands, and spoiled it by their accursed meddling. The temperance movement is an instance of this. And, even now, if they were but assured that polygamy would certainly obtain and become popular with the people, as it is certain to do, they would cease their blasphemous pratings against it, and lend it as the sure salvo for that damning, sexual evil which now curses all monogamic countries. They would

show to a demonstration, that to avoid bastardy and whoredom, it must be made both possible and easy for every woman to be a wife, and that sexual crimes should be punished with death. They would then prove from the inspired volume, that the covenant of generation made with the Patriarch Abraham, was a wise, politic, sacred and an everlasting covenant, and was in nowise affected either by the institutions of Moses, or the teachings of Christ; and that plural marriages must, in the nature of things, be incomparably purer than monogamic ones, in which latter, the laws of life are in most instances, utterly disregarded and violated by an unsanctified nature which knows no such thing as abstinence.

The entire constitution of the marriage relation, as existing in Christian countries, has been formed by the plastic hands of priests. In this formation they took not the Bible as their model, but the institution as it was found in Pagan Greece and Rome. It has been handed down to us through centuries of time, and like many other Pagan-Christian institutions, it has become old and venerable and seated within the affections and prejudices of the people. To seek to uproot old and fixed notions and customs, is to incur the certain indignation of the people and the opposition of their censors. This being the case, it is not unexpected that a wondrous outcry should be made against the efforts of the Latter-day-Saints to restore the old paths and institutions as they were revealed by the Almighty Father himself. But opposition does neither appal nor frighten us from our propriety or purpose. Plural marriages are virtuous and proper, and ought to be recognized by law—and will be in these United States. We do not doubt this result. Our only dread is, that when sectarian priests find this likely to be the case, they will be the too ready converts to the faith, and poison it with their touch, as they do every thing with which they have to do.

The Banditti.

It will be seen by our clippings from the "Los Angeles Star," that a formidable banditti have taken up their quarters in the San Bernardino mountains. This brings forcibly to our mind the organized bands of horse-thieves and robbers who located themselves in the neighborhood of Nauvoo, and committed numerous depredations upon the property of the neighboring inhabitants. Of course, the Mormons got the blame for every theft and other rascally act committed within a given distance of their city, and that circumstance was one of the causes of the angry feelings which the old citizens cherished against us.

We are apprehensive that a similar feeling will be stirred up in the lower country, unless decisive and vigorous measures be adopted to ferret out and effectually break up this nest of outlaws. Unless this be done, it will be supposed that they remain by sufferance, and the Saints will be charged with connivance at their villainies. Sheriff Clift is a man of the right stripe to see this matter accomplished, and we know him well enough to say, He will attend to it without delay.

Appropos of outlaws, there is a man at San Bernardino, who of late, has, under the signature of "Pilgrim," been in correspondence with one of the papers of this city. We have no occasion to refute his lies which are as base as his own heart, and which will react upon him and harm no one but himself; but will simply say, We know Mr. "Pill" (grim) quite as well as we desire to know. We remember his *crim. con.* with a certain woman, in Utah Territory—the satisfaction made for the same by the payment of \$100—his flight from the Territory for fear of the vengeance of the husband—the stolen watches, and the sheriff—his present adulterous living, and his unblushing presumption in offering himself for the mayoralty of San Bernardino in place of the honorable and upright gentleman who now fills that position. It is to such characters as he that the public are indebted for the coinage of Anti-Mormon stories.

SPIRITUALISM TO BE TESTED.—The Boston Traveller of a late date says, that experiments were then in progress at the residence of Prof. Agassiz, in Cambridge, conducted by that gentleman and other learned men, having for their object the solution of the various spiritual phenomena of the day. These experiments are being made under the recent offer of \$500 for a proof of the actuality of those phenomena, beyond the possibility of deception or trickery. Dr. Gardner, the celebrated Spiritualist, is bringing all his batteries to bear upon the unbelieving professors.

TRIAL TRIP.—Messrs. Davis and Jordan's propeller *Santa Cruz*, Captain Dame, started on her trial trip on Wednesday the 22d. She went as far as Santa Cruz and Monterey. Her machinery worked well, and we are informed that in speed she came quite up to the expectation of her owners. She was built in New York, at a cost of near \$57,000, and is intended to ply between this city and the above named ports. Her length is 130 feet, breadth 26 feet, depth 11 feet. She is substantially built.

BRAN DISCOURSE THAT WANTS A FURTHER PRETENSE IS A VERY BAD ONE.—(Rollins.)

Arrival of the Golden Age.

We stop the press to announce the arrival of the *Golden Age* with eastern news up to July 6th.

The overland mail contract has been awarded to Messrs. Butterfield & Co. It is to go by the Southern route, and will doubtless, pass through San Bernardino.

The Utah mail contract, Eastern has been rescinded. The contractors were Mormons. New York city has been the scene of bloody riots. The mayor has succumbed to the State authorities.

Ex-Secretary of State, Wm. L. Marcy is dead.

The election in Kansas for a Constitutional Convention, has proved a farce; but about one hundred and fifty men in the Territory voting.

The missionary party which left G. S. Lake city on the 23d of April, reached Omaha, Nebraska, on the 15th of June. From the following item in the N. Y. Tribune, it appears that Col. Cummings has accepted the Governorship of Utah.

WASHINGTON, Tuesday, June 23, 1857.

Gov. Cumming will take his family with him to Utah, intending to make that Territory his permanent home. Col. Jack Hays, of Texas celebrity, now Surveyor-General of California, will probably be transferred to Utah in a similar capacity.

It is expected that the troops and civil officers will leave for Utah in the middle of July or on the first of August.

It is reported that Gen. Harney is to command the Utah expedition, but no military operations are expected.

The ship *Tuscarora* arrived at New York on the 3d of July from Liverpool with 530 Saints en route for Utah.

The Sandwich Islands' Mission.

The Saints in California have, doubtless, noticed in the Minutes of the Special Conference, published last week, a resolution to make an effort to establish a press at Honolulu. If this be done, it will be through the faith and good works of the Saints in this State. The S. I. missionaries are now in the different Conferences endeavoring to raise the necessary means to accomplish this, and also to get their outfit for their passage to the Islands.

We take the present occasion to remind the Saints of this, and impress them with the importance of attending to it without delay. Latterly, advises from the Islands shew, that affairs there are at a very low ebb, and that an effort must be made to reanimate that mission. The natives can, nearly all of them, read, and are a book-loving people. It will take but about five hundred dollars, with what material can be spared from this office, to establish a paper there for one year, and we are assured, that once established it can sustain itself. It will be published in the Hawaiian language. This sum, and the outfit of the missionaries can be easily raised, if the Saints make an exertion to that effect. That they will make such an effort we are confident, for every rightly instructed saint of God, knows that all his interests are in His kingdom, and to build that up is to build ourselves up.

Br. Bull, the publisher, and the others who may labor in the office of the semi-monthly we propose to establish will volunteer their labors, and if they devote all their time and energies, surely you can contribute liberally to place the enterprise in operation. This accomplished, the Hawaiian mission will revive and increase and a much greater work will be done there than has hitherto been accomplished. The remaining copies of the *BOOK A MORAMONA* (Book of Mormon) will also be sent there.

THE STEAMER SENATOR.—The time of this steamer's leaving this city for San Diego and intermediate ports, has been altered from the 5th and 20th, to the 3d and 18th of each month. This alteration brings San Francisco two weeks nearer Great Salt Lake City; as under the present arrangement, the mail from here will arrive at San Bernardino in time for the Salt Lake mail which leaves on the 8th of each month. We understand this arrangement to be permanent.

A FLEET OF SLAVERS.—The Savannah Republican learns from an entirely reliable source, that within the past few weeks the following vessels have been purchased at the prices named, by houses in Havana, to be added to the fleet of African slave traders which is said to number at this time, one hundred and fifty sail: Sch. Tallulah of New Orleans, for \$7300; a schooner of Wilmington, N. C., name unknown; 5400; sch. Abbot Devereaux, of Savannah, for \$6500; brig R. B. Lawton, of Newport, R. I., trading between Savannah and the Cuban ports, \$8500; barque Minnetonka, 324 tons, of New York, for \$13,500; sch. Joseph H. Hecord, (well known from her previous engagements in the trade,) of Newport, R. I., for \$6500, and the brig Putnam and barque Clara B. Williams, recently purchased by a commercial house in Havana.

The Latter-day Saints

Meet every Sunday in this City, at the Pantheon Hall, Stockton-street, near Jackson, at 11 A. M. and 7 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ are cordially invited to attend.

185 Clay street.

